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AUTHOR Whitham, Michele; Erdynast, Albert
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ABSTRACT

The application of structural-developmental theory to experiential education practice is discussed. The theory is based on the concept of stages, which are structurally whole, internally consistent systems of thought that organize the individual's understanding of, feelings toward, and actions on the world. Stage theory presents the image of an expanding self that is forced to reach for a new formulation of reality more adequate to the situation at hand. The structural-developmental theory presents a working model of "the whole person" as the totality of all his/her capacities (cognitive, moral, social, ego). It is possible for experiential education to promote development by deliberately supplying the prerequisite conditions for movement from stage to stage. Structural-developmental theory has implications for: (1) how experiences for individual students are structured; (2) how educators interact with students; and (3) how educators interact with the community placement staff. Using these three aspects of experiential education, elements of good practice are covered, based on the theory. Three group exercises and checklists are included to stimulate thinking differently about experiential activities, how field experiences are planned and structured, and objectives of the experience. (SW)

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Applications of Developmental Theory to the Design and Conduct of Quality Field Experience Programs: EXERCISES FOR EDUCATORS

by Michele Whitham
with Albert Erdynast

Jane C. Kendall, Series Editor

Michele Whitham is a Lecturer at the New York State College of Human Ecology at Cornell University. Albert Erdynast is Director of Undergraduate Programs at Antioch University in Los Angeles. *This paper is adapted from a workshop entitled "Social Perspective-Taking: A Developmental Rationale for the Necessity of Community Service in Experiential Education" conducted by the authors in October 1981 at the 10th Annual Conference of the National Society for Internships and Experiential Education in New Hampshire under sponsorship of the FISPE-funded National Training Project in Experiential Learning and the Peer Assistance Network in Experiential Learning (PANEL).*

INTRODUCTION

Much has been made in experiential education circles of the implications of empirical findings in developmental psychology for the formulation of a theoretically convincing rationale for field experience education programs of every kind. Of particular significance has been the identification of cognitive-structural stages of intellectual, moral, social and ego development through which individuals have been shown to progress--structural transformations of the individual's intra- and interpersonal capacities which closely mirror the traditionally articulated goals of higher education for students' growth. Even as such concepts have been advanced, however, practitioners have voiced persistent reservations about the theory's seeming elitism, the values that appear to be implicit in this view of human beings, and the difficulties of translating the concepts into specific administrative and teaching strategies for improving the quality of a working program. This paper will attempt to defuse the most commonly advanced criticisms by reformulating those tenets of structural-developmental theory that have been particularly prone to misinterpretation, thus enabling practitioners to reconsider the implications of developmental theory for both educational means and ends, that is for both <u>how</u> we plan and structure our programs and <u>what</u> we plan and structure them to achieve. In the process, the authors hope to provide concrete guidance for practitioners in how to design and conduct programs according to developmentally sound principles of good practice and to open an unabashed dialogue about whether development thus interpreted is what field experience education <u>should</u> be about.

I. Experiential Education: A Means In Search of An End

"Cheshire Puss," she began, rather timidly as she did not at all know whether it would like the name: However, it only grinned a little wider. "Come, it's pleased so far," thought Alice, and she went on. "Would you tell me, please, which way I ought to go from here?"

"That depends a good deal on where you want to get to," said the Cat.

"I don't much care where---" said Alice.

"Then it doesn't matter which way you go," said the Cat.

Alice's Adventures in Wonderland
Lewis Carroll

To be an educator is to be both a scientist and a philosopher. It means asking and attempting to answer the questions "How does the human being learn and develop?" and "What should an education that is good and worthwhile consist of?" Without reference to the scientific question, the educator is reduced to the role of ideologue. Without the philosophical question, (s)he commits the naturalist fallacy of equating knowledge of what human nature is with statements of what human values ought to be. What the Cheshire Cat knew, of course, is that science cannot tell us which way to go, but, once we have made that decision on the basis of our values, principles, and cultural commitments, it can tell us reasonable ways to get there.[1]

In the last ten years that field of experiential education has grown to become a visible presence in secondary and post-secondary settings throughout the nation. Yet in its headlong rush to establish itself, the field experience education movement has tended to define itself primarily in terms of its pedagogical commitment to the rightful place of experience in education, while generally overlooking the prior scientific question or the subsequent philosophical one. We thus arrive at the adolescence of the field experience education movement as strange bedfellows indeed, all committed to the method we hold in common yet without having engaged each other in deep discussion of why we do what we do or whether what we do is theoretically or ethically defensible. We are, in short, a means in search of a theoretical beginning and a philosophical end.

Perhaps the most exciting and comprehensive empirical justification for experiential education has already been derived by the structural-developmental

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[1] John Kemeny, A Philosopher Looks at Science (New Jersey, 1959).

branch of psychology, an intellectual tradition that traces its philosophical roots to John Dewey and its psychological method to Jean Piaget. For the structural-developmental psychologist, the self is a scientist-poet, an active thinker who makes meaning out of the world by dialoguing with it. In this view of the person, "thought" is seen as a dialectical process which results in the reorganization of the individual's psychological structures in response to his/her interactions with the environment. "Knowledge" is viewed as an active change in the individual's patterns of thinking, brought about by reflection on such experiences. Thus, the heart of this process is cognition, the individual's internally organized system of thought that functions as a set of rules for making sense out of information and events. Faced with new ideas and experiences, the individual will first attempt to "assimilate" this information into his/her existing modes of thought. Should this effort fail, however, and if the necessary conditions exist, s/he will adjust these cognitive structures to "accommodate" the new reality. These subtle transformations of the person's internal structures to accommodate his/her changing perceptions of external realities and the resulting changes in his/her feelings and actions while in interaction with the new situation, are designated by the theory as STAGES. The stimulation of the individual's movement through such stages toward more complex levels of thought, feeling and action is seen by structural-developmental theorists as the purpose of education. Two conclusions emerge from this analysis. First, without experience, there can be no knowledge. Basic cognitive development results from the interaction between the person and the environment. Secondly, intelligence does not exist apart from affect. Cognition is derived from the individual's ways of perceiving and responding to experience, from the integration of intellectual and social functioning.

To appreciate fully the conceptual power and the educational implications of this theory, one need only look at the principal competing views of development that have given rise in turn to radically different educational practices.[2] Consider first the stimulus-response or behaviorist school of psychology, a tradition stretching from Locke to B.F. Skinner. In this conception cognitive structures are understood to be the reflection of realities that exist outside the person in the physical world. The person is viewed, in effect, as a ma-

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[2] Lawrence Kohlbert and Rochelle Meyer, "Development as the Aim of Education," Harvard Educational Review, Vol. 42, No. 4 (November, 1972), 449-96. [This review draws heavily from the very detailed and scholarly analysis of "Three Streams of Educational Ideology." This article is considered a classic and provides practitioners with a comprehensive overview of the epistemological premises, philosophical aims, and educational practices that mark the predominant competing views of education.]

chine in which information from the environment can be accumulated, retrieved, even recombined into responses which are shaped by the individual's experiences of pleasure and pain. Thus cognitive development results from structured educational experiences in which persons external to the individual decide what information is to be received by the learner and transmit it, using the appropriate shaping techniques, (i.e. repetition and elaboration of the correct response, and feedback or reward). The "constructionist self" of the structural-developmental school of thought does not exist for the behaviorist, who views knowledge as simply an outer sense-reality ("objective" fact which can be measured and tested). It is a short step from this view to the cultural transmission ideology which underlies the academic tradition of Western educators, an approach which emphasizes the didactic teaching of culturally given knowledge, skills, and mores.

Consider, on the other hand, the maturational psychology of Freud, Gisell, and A.S. Neill, a tradition which views development through the metaphor of growth, the innate unfolding of prepatterned stages. For the maturationist, the individual is a naturally growing organism, the environment a source of nourishment. Thus, knowledge springs from the inner experience of the self and can be equated with self-awareness, which expands in turn through empathetic understanding to incorporate an appreciation of other beings as other "selves." Self-actualization then becomes the key to development. Education practice derived from this psychological model emphasizes the nurturing of inner, spontaneous tendencies.

Clearly, structural-developmental psychology, which equates knowledge with neither external reality nor inner experience alone but with the resolution of the two by the action of a thinking, feeling person on the contradictions of the world, argues the central importance of experience to formal education. This intellectual tradition provides a powerful, theoretical beginning for the work of experiential educators. Yet the theory does much more than simply rationalize the place of experience in education. Empirical findings about the specifics of what cognitive-structural development is and how it occurs also have critical implications for the design and conduct of quality field experience education programs.

II. WHAT THE THEORY REVEALS[3]

In order to understand how to apply structural-developmental theory to experiential education practice, it is first necessary to understand more fully the concept of stages. Stages are structurally whole, internally consistent systems of thought which organize the individual's understanding of, feelings toward, and actions on the world. First documented by Jean Piaget in the realm of intellectual development (the individual's thinking about the nature of reality, Piaget, 1952), stages have since been shown to exist in the realms of moral development (the domain of reasoning about the competing claims of situations, about "right" and "wrong," Kohlberg, 1969), social development (the person's thinking about "the good life;" Erdynast, Arman, & Nelsen, 1978; Erdynast, 1981), and ego development (social cognition, the individual's strivings to make sense of all experience, Loevinger, 1970). Together these several aspects of development form the self looking outward, the interpersonal self whose focus is squarely on the external world. Within each domain of the self, at least five stages have been shown to exist. These stages emerge in the individual in an invariant sequence, each new stage requiring the transformation and integration of the previous one in order to come into being. With each successive hierarchical integration, the "old self" is subsumed into a "new self" that is more conceptually complex and capable of increasingly independent thinking. Thus stage theory presents the image of an expanding self--a self forced, by the inability of his/her existing mode of thought to cope with novel challenges, to reach for a new formulation of reality more adequate to the situation at hand. At its most complex, this fully developed self is capable of appreciating multiple points-of-view, of principled moral reasoning, of critical, adaptive, and responsible involvement in the world, and of recognizing the dialectic between autonomy and mutuality.

Several motivators internal to the individual have been shown to stimulate this structural-developmental process. First and foremost, stage change is powered by the intrapersonal need for equilibrium (Piaget, 1967), the drive of

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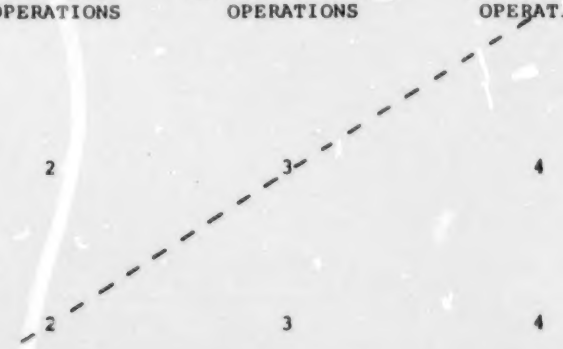
[3] Albert Erdynast, "Field Experience Education and Stage Theories of Development," an Occasional Paper of the National Society for Internships and Experiential Education, 810 18th St., NW, Suite 307, Washington, DC 20006. (January, 1981). [This paper offers a thorough discussion of the educational implications of theories of development written specifically for experiential educators. It is unique in its integration of structural-developmental psychology with adult developmental theory and its exposition of the implications of these concepts for experiential education.]

of the individual to resolve continually his/her relationship with the world, to gain increasing competence in his/her ability to comprehend and to act. Closely allied with the need for equilibrium as a prime motivator of developmental activity is the need of the individual for self-esteem. Indeed there is a growing body of evidence that need satisfaction is the prerequisite for cognitive development (Simpson, 1976), and that low self-esteem retards it (Gilligan, 1976; Hoffman, 1976). Finally, the several domains of cognitive-structural development have been found to be isomorphically parallel (Kuhn, Langer, Kohlberg & Haan, 1977), that is they are simultaneously present in the individual, yet represent distinctly separate and different aspects of development, each dependent on its predecessor to emerge (see diagram). In other words, only if formal operational cognitive development is achieved, can the most complex levels of moral development be achieved, just as moral reasoning is a prerequisite for advanced social development. At the same time, however, advanced cognitive development does not automatically lead to advanced moral development; rather cognitive development is a necessary, but not a sufficient, condition if such changes are to occur. Embellish this notion of parallel development with preliminary findings (Simpson, 1976) that Maslow's hierarchy of needs are also isomorphically parallel, and one arrives at a fully developed picture of the dynamics of the expanding self (see diagram). Spurred on by the drive toward equilibrium, need satisfaction begets cognitive development begets moral development begets social development. Taken together, these domains of the developing person form the single integrated self, the whole person who strives to make sense of experience by drawing on the many, differentiated, cognitive structures at its command. This ultimate integration of the self is what is meant by ego development, "the master trait" (Loevinger, 1976), for which stages have been charted.

Perhaps the best way to clarify further the concept of stages is to examine briefly the principal criticisms that are traditionally directed at stage theories of development. It is often said that stage theories are elitist in their seeming emphasis on "intelligence" as the core of being and potentially dangerous in their labeling of human beings as manifesting "higher" or "lower" stages of development. It is true that structural-developmental psychology takes cognition, that is the individual's ways of thinking about the world (not intelligence as traditionally understood), as its point of beginning. It is also true, however, that structural-developmental theory presents a working model of "the whole person" as the totality of all his/her capacities (cognitive, moral, social, ego) directed toward living his/her life in the world. While there is much debate even within the field of structural-developmental psychol-

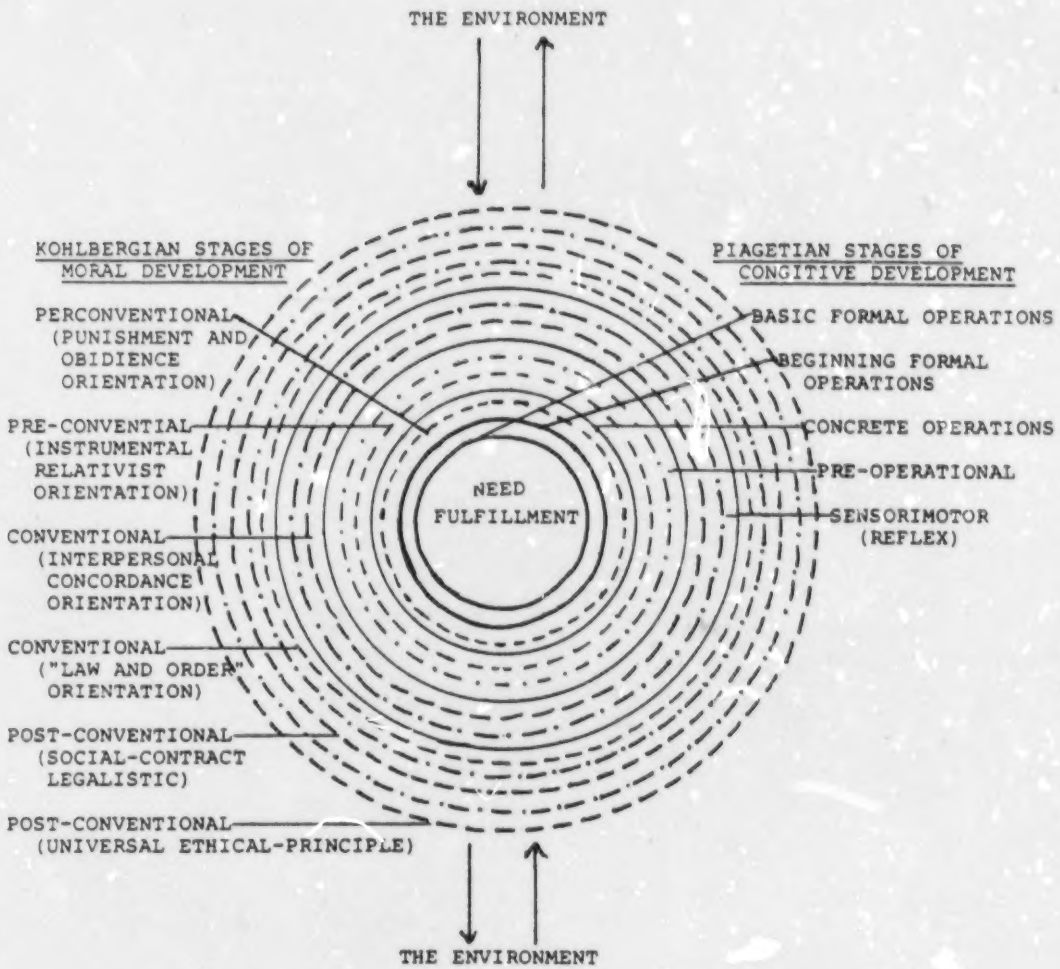
THE PARALLEL DOMAINS OF COGNITIVE - STRUCTURAL DEVELOPMENT

COGNITIVE DEVELOPMENT	I SENSIMOTOR (REFLEX)	II PRE-OPERATIONAL	III CONCRETE OPERATIONS	IV BEGINNING FORMAL OPERATIONS	V BASIC FORMAL OPERATIONS			
MORAL DEVELOPMENT			2	3	4	4/5	5	6
SOCIAL DEVELOPMENT			2	3	4	4/5	5	6



----Individual Profile

THE EXPANDING SELF OF STRUCTURAL - DEVELOPMENTAL PSYCHOLOGY



COGNITIVE STRUCTURAL STAGES ARE...

HIERARCHICAL - each new stage is constructed through the transformation of the previous one.

SEQUENTIAL - the stages are invariant in sequence; there is no skipping of stages.

ISOMORPHICALLY PARALLEL - social reasoning incorporates prerequisite moral reasoning which incorporates prerequisite cognitive reasoning.

——Piagetian Stages of Cognitive Development
----Stages of Moral Development
-·-·Stages of Social Development

ogy as to what specific stages exist within the person (what their cognitive and affective content is and how they integrate with each other across domains to form a fully functioning individual [4]), the notion of the person that stage theory argues for--that of the thinking, feeling scientist-poet able under optimal conditions to grow, to change, and ultimately to progress toward increasing complexity in his/her relationship with the world--is an optimistic and humanistic, even democratic, one. Furthermore, in specifying that such stages of complexity exist within human beings, the theory never itself commits the logical error of equating individuals with the stages of development to which those individuals have evolved. Rather, stages are seen as developing within the person as the life situations in which she finds herself demand new responses. In transforming an earlier stage of thinking to meet the demands of the present situation, the individual subsumes his/her former self, changing but not disregarding the capacities from which the "new self" has emerged. Stages thus represent not a hierarchy, the self climbing a ladder toward some mythical developmental nirvana, but rather a layering on of increasingly differentiated perceptions and abilities. Even as this process of developmental change takes place, the person maintains his/her core of being, an individuality demanding respect and regard regardless of stage. If structural-developmental theory argues for any "good" at all, it is to be found in terms of the capacity of each individual to meet his/her life circumstances with an <u>appropriate</u> level of development, to utilize his or her capabilities fully, whatever they may be. Thus, stage theories of development strive to define empirically the complexities of the fully integrated human being, to understand how thought and emotion evolve through the person's interaction with a changing world, without taking the further step of assigning worth to individual human beings on the basis of their structural capacities. To say that certain stages are more adequate to certain situations is not to make a judgment about the <u>person</u> who is struggling to come to grips with that situation, to transform her capacity to understand and respond to the circumstances at hand. Similarly, stage change does not make one a "better" person; rather it enhances the repertoire of responses that the individual has to draw on in dealing with the world.

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[4] Carol Gilligan, "In A Different Voice: Women's Conceptions of Self and Morality" <u>Harvard Educational Review</u>, Vol. 47, No. 4 (November, 1977) pp. 481-517. [For example of criticisms of Lawrence Kohlberg's definition of the content of the stages of moral development.]

We arrive then at the following premises:

- DEVELOPMENT, not cultural transmission or maturation, IS THE PURPOSE OF EDUCATION.
- EXPERIENCE IS ESSENTIAL TO THAT DEVELOPMENT.
- DEVELOPMENT PROCEEDS FROM STAGE TO STAGE as the individual struggles to maintain equilibrium in his/her encounters with the world.

The implication for experiential education can thus be argued: IT IS POSSILLE, AND DESIRABLE, FOR EXPERIENTIAL EDUCATION PROGRAMS TO PROMOTE DEVELOPMENT DELIBERATELY BY SUPPLYING THE PREREQUISITE CONDITIONS FOR MOVEMENT FROM STAGE TO STAGE. In concrete terms, structural-developmental theory has implications for (1) how we structure experiences for individual students; (2) how we, as educators, interact with our students; and (3) how we interact with the communities in which our programs take place.

III. THE ELEMENTS OF GOOD PRACTICE

Structuring the Nature of Each Student's Experience

How often, as an experiential educator, have you found yourself working with a student who is purported to be very "bright" but who behaves miserably in a field placement? How often have you experienced the frustration of students forgetting or strangely misinterpreting important information that you have given them? How often have you experienced the annoyance of having your "prize placement" rejected by a promising student as boring and trivial? Each of these situations commonly encountered in experiential education programs provide direct evidence of the principal implication of structural-developmental theory for experiential education practice: Since development proceeds from stage to stage in an invariant sequence, experiential education programs can promote development only by carefully promoting optimal matches between its students and situations that challenge them at a level with which they can suc-

cessfully grapple. As the theory suggests and the examples cited above confirm, development is not automatic. It results only when the individual is exposed to situations posing problems and contradictions ("dilemmas") at a level that leads her to experience dissatisfaction with her current level of functioning. Too small a challenge will fail to disrupt the individual's existing equilibrium, thus providing no motivation to change. Too great a challenge, that is a problem posed at a level more than one stage beyond the individual's current level of functioning, will at best be imcomprehensible to her and will at worst overwhelm and pain her, risking regression, rebellion, discouragement, or some other self-protective response. In the words of Richard Graham (1975), if we are to succeed in promoting development throughout our programs, we must strive to foster for each student a "manageable confrontation with novel responsibility." The ultimate implication of the optimal matching concept is, of course, that promoting development requires the individualization of our programs, that is the involvement of each student in selecting a field site of appropriate stage content.

While the optimal match is the cornerstone of developmental programming, however, it is not a sufficient condition for promoting development. At the same time that it is important that our students experience optimal disequilibrium in their field placements, it is also essential that our programs provide them with opportunities to resolve the dilemmas posed by these experiences through reflection and dialogue in which the conflicts they are experiencing can be compared in an open manner, analyzed, and resolved. Knowledge for the developmentalist, you will recall, consists of an active change, a restructuring in the individual's patterns of thinking brought on by one's encounters with the world. Experience alone is not learning, and indeed experiences alone can be miseducative. Only when experience can be expressed as new ideas, when the lessons of experience can be drawn, articulated, and acted upon, will development have truly taken place. Thus, if we hope to foster our students' development we must strive to provide them with genuine opportunities to question, to experiment with, and to reflect on their experiences. Without such active wrestling with the experiences to which we expose them, our programs may train our students to function in certain roles or to perform certain tasks, expose them to a wealth of new people, situations, and ideas, even provide them excitement and enjoyment, but they will not foster development. Development demands that students be allowed to problematize the world, to ask their own questions, to seek and to find their own answers. The principal actor in the developmental drama is--and can only be--the developing self. Without such intentionality "development" becomes manipulation.

In a related vein, a program that is serious about promoting development must carefully develop a range of experiences for students, experiences which have the potential to expose students to the increasingly complex roles and perspectives that emerge in the course of the developmental process. Thus, for example, students should have the opportunity as they develop to engage progressively in activities that allow them to move from carrying out assigned responsibilities to autonomous responsibility-taking, from engaging in essentially self-oriented activities to taking on "sustained responsibility for the welfare of others" (Coleman, 1973). Similarly, students should have the opportunity to move from individualized placements to participatory, group-centered experiences, and finally to policy-level positions in which they are able to participate in decision-making with implications for the society at large. In short, a program that hopes to promote development must encompass in its own range of program options the stages to which it hopes its students will progress.

Finally a word about appropriate expectations of students in our programs is in order. Stage change, you will remember, is predicated upon need satisfaction, and the most complex forms of moral, social, and ego development are built upon the attainment of full formal cognitive operations. In addition, research has suggested that a stage change of one level usually occurs over a time span of two to three years (Erdynast, 1981). Yet the typical student arriving in an undergraduate program as a late adolescent is faced with pressing issues of identity formation (Erikson, 1950), and stays for the relatively short span of two to four years. In this context, it is better and more reasonable for our programs to work to stabilize our students at their current level of functioning and to engage them, via reflective experiences, in the kind of active thinking about experiences that is essential to their future development, than for us to hold students up to an unrealistic expectation of advanced development that cannot possibly be achieved during the undergraduate years. In the final analysis, a program that is designed according to sound developmental principles is not necessarily one which sets out to promote great changes in the individual, but is instead one which models the process of developmental change to students, helping them to learn the art of active thinking by walking them carefully through an initial experience set in the context of structured reflection and optimal conflict, and fostering in them the ability to examine their life experiences critically, to reassess their perceptions and commitments, to change themselves.

To summarize, then, an experiential education program that seeks to promote development for it students would strive to supply the following conditions:

(1) STABILIZATION. Opportunities, through preparation for field experience, for students to consolidate existing capabilities and to assess accurately their own current level of knowledge, skill, attitude, and readiness for new levels of challenge.

(2) NEED SATISFACTION. Opportunities for students to express their affective needs and greatest personal strivings; support to discover field experiences that allow these issues to be addressed.

(3) OPTIMAL MATCH. Opportunities for students to encounter challenges that foster developmental change.

(a) ROLE-TAKING/COMMITMENT-MAKING. Opportunities for students to change roles progressively, gradually moving from carrying out assigned responsibility (i.e. the traditional internship), to participating in formulating those responsibilities (i.e. self-directed learning), to having decision making responsibility for others involved with them in the field.

(b) PERSPECTIVE-TAKING. Opportunities for students to move gradually from participating in individualized or self-oriented activities, to participation in activities that help them to understand the standards of the group, to autonomous involvement in constructing, through reflection and judgment, standards that are universally valid for society.

(4) REFLECTION. Opportunities to question and discuss personal experiences and to integrate these experiences into new patterns of thinking and responsible action--in short, to become a self-developing individual.

What would a program that attempted to incorporate these developmental principles actually look like? Such a program would have a strong pre-field component that actively involved students in preparing themselves for the field. Such prefield preparation would introduce them to problem-posing education by presenting them with questions about themselves, their values, aspirations and needs, and by providing them with opportunities to test and demonstrate their current abilities. Such a program would stimulate students to move from this prefield program into field experiences which meet the expressed needs and objectives of each individual, not some general objectives of the program. While students were engaging in these field experiences, the program would provide them with regular opportunities to reflect on what was happening, opportunities to interact not only with peers but also with faculty and other adults who em-

body more complex levels of development. Through this reflective process, participants must be encouraged to challenge what they are experiencing in their field sites, to name what they see and to act on their insights. At the same time they must be encouraged to engage in dialogue about their placements, to be confronted with interpretations richer than their own and supported to grapple with them. Finally, students must be provided with a formal opportunity to synthesize and present the new knowledge they have gained through their experience of active thinking--to deliver a paper, make a speech, organize a portfolio, or in some other way stabilize the development that has occurred for them through fieldwork. We thus return to the beginning of the developmental process, with the student articulating her present perception of who she is and what she knows in preparation for a new and different round of experience, another developmental cycle.

How, then, do you as an experiential educator go about applying these principles to the restructuring of your program along developmental lines? The exercise presented in Appendix A is designed to help you initiate this process.

Creating An Educational Atmosphere Conducive to Development: The Teacher-Learner Exchange. It must be evident to you by now that developmental change involves a complex transformation of the person that cannot be accomplished through the ritualistic application of a simple formula for promoting stage change. Instead such change is a very personal event, occurring only when the individual perceives his own state as inadequate to the situation at hand and requiring him to abandon his present level of functioning to create a new one. By any measure, this is a psychologically high-risk situation for the individual, one which she will not enter into without a great deal of visible support. Experiential education programs designed according to developmental principles thus have a responsibility to provide not only challenging experiences for individuals, but to provide a supportive educational environment as well, one in which students may ask questions without fear of ridicule, fumble for answers, and take great risks. In short, there is no program device, no structure, no organizatioal principle that substitutes for an adaptive, flexible, tolerant, creative mentor (Oja, 1979). The simple fact is that how we interact with our students in our role as stimulators of development has been shown to be as important as what we interact with them about, and at least part of this "how" has to do with teacher affect. Indeed respect for the student as an individual has been closely correlated with stage change (Sullivan, 1975). On a larger scale, the climate of the academic institution in which the student is embedded has a profound impact on development. As Kohl-

berg, et al., documented in "The Justice Structure of the Prison" study (1972), the surrounding institution's principles for distributing rewards, punishment, responsibilities and privileges are not just humanitarian frills, but have instead controlling implications for the capacity of individuals to change in that context. Thus, role modeling on both a personal and institutional level must be seen as a critical support to development, especially if students are to learn to act on what they know.

The practical ramifications of all this for how we conduct our programs are potentially far-reaching. On the personal level, we must recognize that our relationships with our students are a critical part of the developmental process and that we will thus be acted upon personally by the process--questioned, challenged, required to respond. We will, in short, be required to step firmly away from the traditional prerogatives of the teacher, to engage in an egalitarian dialogue with our students that admits to real involvement--in effect, to share power. This last point is a critical one. As long as the teacher retains the power to instruct the student as to what she will think and feel about her field experience, to instruct her as to how to act and react, development cannot occur. The developmentally-oriented mentor evaluates, gives feedback on what she sees of her student's experience, and confronts students with her own critical perceptions of the world, but does not seek to control the process. Such an educational stance will surely set us apart in the institutional contexts in which we function. While we will take seriously the responsibility we have to expose our students to theory as a basis for evaluating experience, our curricula must remain flexible and responsive to the needs of individual learners. While we will take seriously the importance of evaluation, of providing students with critical feedback on their strengths and weaknesses in the field, we may chafe at the arbitrary power of grading. While our faculty colleagues will instruct, correct, and even judge, we will interact, support, challenge, and be challenged in turn. Designing a developmentally-oriented program will demand great personal stock-taking for us all. See Appendix B for a simple self-assessment that may help you begin the process of rethinking your own teaching style and the educational atmosphere you create around you.

Attending to the Community Context: An End That Dictates the Means. While developmental theory has clear implications for how our students are matched with field experiences and how we personally interact with our students as stimulators of development, it would be a mistake to interpret these applications as meaning that cognitive-structural development results simply from pro-

viding students with personally challenging field experiences in the context of a stimulating relationship with a teacher. Rather, structural-developmental psychology speaks to the evolution not of the individual in isolation, but of the individual in her societal context, not of the individual's progress toward the achievement of only personal goals but toward an understanding of the universal principles of justice and caring that maintain the social fabric in which all individuals' needs are most fairly balanced and resolved. Indeed in every domain of the self that developmentalists have researched, the most complex stages have been shown to be those in which the individual has learned to understand how the self integrates with the other selves with whom she shares the planet. (See Appendix D for examples of this progression drawn from Kohlberg's stages of moral development and Loevinger's stages of ego development.) Thus, education for development is that process of education by which our students learn to understand first other individuals, then people in groups, and finally human society at large. In this context, a narrow focus on the needs and interests of the individual learner or even on the overall educational atmosphere of your program is inadequate for optimizing student development. Developmental theory suggests instead that the individual must pursue her goals in a larger socio-cultural context which supports her movement beyond a self-focused stage of development toward a stage of principled autonomy in which society's needs and welfare supplants ego-centrism as the dominant value (Kohlberg, Hicky & Scharf, 1974; Gargarino & Bronfenbrenner, 1976). Thus our programs must consistently provide strong situational supports for our students if they are to develop the mature integration of thought and action in principled functioning that is the essence of complete development. Until our students are provided with the opportunity to participate in the fashioning of a "just community"--making and enforcing rules, problem-solving with the welfare of the community at stake--their chances of achieving full development will be greatly reduced. To summarize the developmental position most succinctly:

- TO DEVELOP IS TO TRANSCEND THE BOUNDARIES OF THE EGOCENTRIC SELF, TO UNDERSTAND ONESELF IN THE CONTEXT OF THE COLLECTIVE GOOD, IN SHORT TO BE SOCIALLY AWARE.
- SUCH DEVELOPMENT IS POSSIBLE ONLY WHEN THE INDIVIDUAL IS ABLE TO PARTICIPATE IN A DIALOGICAL, PROBLEM-POSING PROCESS (described on pages 11-18) THAT PROVIDES HER WITH OPPORTUNITIES TO DISCOVER THE WORLD BEYOND THE SELF AND THUS TO DISCOVER LESS INDIVIDUALISTIC, MORE COMPLEX, AND HENCE MORE POWERFUL ("adequate") WAYS OF KNOWING.

Clearly the developmental tradition embraces the philosophical value that truth is larger than the experience of the individual and is to be found by experiencing and understanding multiple perspectives on the world. Thus, to plan an experiential education program within this developmental framework is to embrace and convey a particular world view to the communities in which our students work, to advocate and advance certain values which take on a socio-political dimension when expressed in the context of field settings. The simple fact is that the developmental process--with it emphasis on problem-solving and dialogue--has the potential to instill within each individual a working model of change even as it stimulates a commitment to the collective good. Played out in the public arena through the vehicle of community field placements, this process may transform our students, in effect, into change agents, evolving persons that grow to represent conceptual complexity, principled moral reasoning, and ego maturity. Restated in practical terms, the ways our students think about and approach field experiences and the values they come to express as they develop through this dialogical process may profoundly impact the communities and organizations in which they work.

It is interesting to note in this regard that the theory and practice of Community Development is, in the socio-political arena, the functional equivalent of the structural-developmental theory of individual human development. In other words, experiential education programs designed according to developmental principles and community development programs aimed at enhancing the lives of people within localities share the purpose of fostering individual development toward the goal of enhancing the individual's commitment to universal principles of social justice and human caring (Friere, 1970, 1973), and involve equivalent stages of action--". . . the identification and definition of the actors' own purposes; the translation [of those purposes] into viable goals and objectives, as moderated by external factors; the design of methods appropriate to the achievement of those goals and objectives; the identification and acquisition of the resources necessary for success using those methods; the critical self-evaluation of their own performance by the actors; the use of constructive criticism and evaluation from others; and the making of judgments concerning the efficacy of [one's original] purposes with regard to concern for broader social issues." [5] In short, experiential education programs designed within a developmental framework are not value neutral, but embody, both in their ap-

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[5] Mark Rosenman, "Empowerment As A Purpose of Education," Alternative Higher Education, Vol. 4 (4). (Summer, 1980), p. 254.

proach and their outcomes, a progressive, humanistic world view. They thus exist in communities as a visible political presence, working to transform individuals into higher stage thinkers and principled, committed actors.

All of this has potent implications for the nature of the relationships that developmentally-oriented experiential education programs establish with the communities in which their students work. In order to promote development, community placements must embody an active, problem-solving orientation, involving student interns in the process of designing, evaluating, and even changing if circumstances require, their fieldwork experiences. To place students in rigidly defined roles which do not allow for movement toward increased responsibility-taking and opportunities for decision-making is to truncate development. At the same time, however, students who are acting out of the developmental tradition--by virtue of the values they represent--have the potential for posing real challenges to their placements, even as their actions have the potential for being of real consequence to the community. Thus experiential educators must be prepared to engage in a real and complex partnership with their community sponsors. Only when all parties to such a non-neutral relationship participate together in a direct and honest exchange, stating their needs and perceptions, defining tasks and responsibilities, and embarking on agreed upon courses of action, will the ends of development--both individual and community--be served. Experiential education programs that have development as their intent can make none of the traditional academic claims to value-free neutrality when viewing their relationship to the community, nor can experiential educators duck the consequences of their students' presence in the field. Programs that plan according to a development framework have, in fact, taken a stand, and the awesomeness of such intervention in community life suggests that such programs must be unswervingly committed to engage in honest struggle with their community partners as well. In effect, the very special teacher-learner relationship required of programs seeking to promote development must be expanded to admit the community to an equal role in the exchange. Sharing power to a most profound degree becomes the key to development. Perhaps the material in Appendix C will help you begin the process of examining the developmental potential of your existing community placements and the nature of your relationship with your community partners.

The intent of this paper has been to extrapolate from the findings of structural-developmental psychology to establish the implications of this intellectual tradition for good practice in experiential education programs. In the process, the social values that emerge from the application of the develop-

mental philosophy and method to the design of community-based programs have begun to be identified. In exploring these value questions, individual development has been viewed as but a template for community development, and it has been argued that experiential education programs that seek to promote development must face squarely their responsibility as agents of personal and social change. The philosophical question in which this analysis is embedded is ultimately yours to resolve: Is this what you think your program should be about?

INTRODUCTION TO THE EXERCISES

At the present time, no empirically precise methods exist for applying developmental theory to the design of experiential education programs. Thus the following materials are intended only to stimulate you to think differently about your work, to present you with the potential power of developmental concepts to shape both how you plan and structure field experiences for students and what you plan and structure them to achieve. These exercises will not provide you with a simple formula for designing your program according to developmental principles. Rather they will provide you with "grist for the mill," a place to begin talking with other practitioners about the implications of what you discover in the process of doing them. It is therefore recommended that you undertake these exercises in a group context where you can share responses, debate ideas, and in other ways enrich your thinking about experiential education and development.

APPENDIX A

STRUCTURING THE NATURE OF EACH STUDENT'S EXPERIENCE

Promoting Student Development: A Program Rating Sheet

Purpose: To assist experiential educators in creating--or identifying if it already exists--a developmental sequence of program activities systematically ordered to promote stage change in students.

Notes to Participants: Remember that a program designed according to sound developmental principles must provide a range of progressively more complex opportunities for role-taking and perspective-taking, thus giving you the range of options that you will need to make appropriate matches of students to experiences. While it is unreasonable to expect that any single experience will incorporate all the conditions associated with stage change (see p. 8-11 of the text), it may be possible for you to identify a developmental thrust to your program by viewing all your program's separate activities together.

Suggested Time: 60 minutes.

Undertaking the Exercise:

1. Using a version of the worksheet provided (Promoting Student Development: A Program Rating Sheet), make notes to yourself about the programs you are currently running in terms of how well they incorporate the specific conditions associated with development. In rating your work, consider each distinctly different activity that you engage in as a separate program. Thus, for example, consider application procedures, placement interviews, activities undertaken in preparation for the field, field experiences, evaluation sessions and so forth as separate experiences that have the potential to be designed and integrated with other program components in such a way as to promote development. When viewed together and properly sequenced, your program activities may make a developmental whole even if the separate activities do not incorporate all of the prerequisite conditions for stage change.

2. When you have completed your self-analysis, reflect on the implication of your insights, comparing notes with colleagues if possible. Do your programs incorporate the conditions generally associated with stage development? Where are they strong? Where weak? Are there activity sequences that emerge in your programs when they are viewed in this way? What have you gained from analyzing your programs in terms of their capacity for promoting development?

3. Next take those areas of your program that you identified as being weak and brainstorm about ways to add to or change what you're doing so as to improve your program's overall design in ways that are consistent with developmental theory. In problem solving around this issue, you might consider the following kinds of questions:

- How might you improve your process of matching students to experiences? How is the students' stage of functioning assessed when they enter your program? The stage content of placements? By what criteria is the match between student and placement made? What other approaches to assessment/matching can you imagine?
- What are the behavioral symptoms of a poor match? When is a student expressing the discomfort that is part and parcel of "optimal conflict,"

and when is (s)he regressing under the trauma of an overwhelming experience? How would/do you respond to such a situation?

-How might a program designed for an urban black male differ from a program designed for a middle-class, white woman, assuming that both entered your program at the same stage of development?

-Do you currently have appropriate field experiences available for students who enter your program with low self-esteem? Is your program flexible enough to allow you to work with students who are intellectually or emotionally unprepared for a field experience? To interact and dialogue with students as long as is necessary to complete their assimilation of novel experiences into new modes of thought? Are you able to turn people away? Are you able to be innovative in the types of experiences you design?

-Do you see ways to organize your existing program options to create a developmental sequence of experiences? Do you see activities you could add to round out your program?

In general, try to explore thoroughly the implications of cognitive-developmental theory for the kinds of experiences available to your students through your program. Does your program incorporate the specific characteristics of the learning environment suggested by the theory? Does it do this as effectively as it could? What are the critical questions about your program that this exercise raises in your mind? What is the value of applying developmental theory to the design of your program? What do you see as the limitations or failings of a developmental approach to program planning?

PROMOTING STUDENT DEVELOPMENT: A PROGRAM RATING SHEET

Evaluate each activity that you engage in with students by briefly describing both how, and how well, each meets the conditions associated with stage change.

Conditions	Program or Activity 1:	Program or Activity 2:	Program or Activity 3:	Program or Activity 4:
Opportunities for active involvement and utilization of student's current abilities.				
Does this activity provide initial opportunities for students to consolidate and demonstrate the level of knowledge, skills and attitudes that they bring with them into the program?				
Does my program have ways to assess with students their readiness for new levels of challenge?				
Attention paid to bolstering self-esteem and meeting student emotional needs.				
Do the experiences allow for self-direction, encouraging students to express their individual needs for learning, supervision and support?				
Optimal match of student to field experience ("manageable confrontation with novel responsibility").				
In attempting to provide students with the next level of challenge, are these programs or activities sufficiently individualized to allow for precise assessment, matching and guiding of individual students?				
Do my students have the knowledge, skills & attitudes needed to grapple effectively with successive placements?				

PROGRAM RATING SHEET (CONT'D.)

Conditions	Program or Activity 1:	Program or Activity 2:	Program or Activity 3:	Program or Activity 4:.
Opportunities for role-taking and committed action, moving from carrying out assigned responsibilities to autonomous responsibility-taking.				
Are students in my program encouraged to interact with their environment, involving themselves in activities of consequence for themselves and others?				
Opportunities for perspective-taking, moving students from ego-centrism to empathy.				
Do my programs provide students with opportunities for collaboration, for working closely with other people and learning their points of view?				
Opportunities for active reflection, supporting students to question, challenge, test and apply new learnings.				
Are there sufficient opportunities for dialogue in my program--between peers, with instructors, with people in the field?				
Does my program problematize field experience, allowing students to pose and answer their own questions about the world, or does it steer them to accepted answers?				
Does my program provide structured pre-field experiences designed to involve students in integrating their fieldwowrk with the academic curriculum? Are my students assisted in reconstructing experiences into new knowledge?				

APPENDIX B

CREATING AN EDUCATIONAL ATMOSPHERE CONDUCIVE TO DEVELOPMENT

A Simple Self-Assessment: Your Personal Capacity to Promote Development

Purpose: To provide experiential educators with the opportunity to reflect on their own teaching styles and to relate their approaches to the conditions for promoting development.

Note to Participants: Of all the activities in this packet, this teaching style self-assessment is the most difficult to undertake without feedback. Be creative in seeking out "a second opinion" on your self-perceptions. Pass your answers on to a trusted colleague and ask for his/her reaction. Arrange to be observed or videotaped in the conduct of your work. Ask present and former students to complete the Self-Assessment on you. In short, do as much as you can to make this a developmental experience for yourself.

Suggested Time: On-going.

Undertaking the Exercise:

1. Complete the self-assessment in a context that allows you to receive feedback from others on your self-perceptions.

2. Review the relevant section of this paper for ideas on how to interpret your answers. Ask yourself repeatedly, "Given this analysis, how would a developmentalist respond to these questions?" When you have completed your personal reflections on these issues, see the sample response sheet at the end of this publication for a developmental perspective on the answers.

A SIMPLE SELF-ASSESSMENT: YOUR PERSONAL CAPACITY TO PROMOTE DEVELOPMENT

(1) I define "failure" for a learner in my program as

(2) When a learner has difficulty in a placement I

(3) When teaching a class or leading a group, my preferred style of interaction is

(4) I offer critical feedback to learners by

(O V E R)

(5) I consider a "teachable moment" to be

and respond by

(6) I consciously try to demonstrate to learners the actions and attitudes I want them to master by

(7) When my students' experience in my program leads them into conceptual or actual conflict with the larger educational institution of which we are a part I

(8) My relationship with learners' placement supervisors excludes the learner from (and why)

(9) My relationship with my students excludes my placement supervisors from (and why)

(10) If I were a learner in my program I would feel

A SIMPLE SELF-ASSESSMENT: YOUR PERSONAL CAPACITY TO PROMOTE DEVELOPMENT

A Sample Response Sheet Written From A Developmental Perspective

(1) I define "failure" for a learner in my program as . . . There is no such thing as "failure" for a learner, only disequilibrium. If a student is unable to meet the terms of a placement it implies that (s)he has in some way been mismatched. While (s)he may not meet performance standards for the placement, there is still much of developmental value to be learned from the experience.

(2) When a learner has difficulty in a placement I . . . work closely with the student and his/her supervisor to arrive at an understanding of the problem and to change the conditions of the placement accordingly. Resist the temptation to blame, to view the situation as either the student's or the placement's "fault," and view it instead as disequilibrium.

(3) When teaching a class or leading a group, my preferred style of interaction is . . . I attempt to avoid standard methods and content, adapting my style instead to the needs of the group. Depending on my students' cognitive style and developmental stage, I may lecture, facilitate, counsel, or give directions. Because most groups are tremendously varied, I too must move back and forth between different approaches to my role. In all honesty, however, I prefer and am best as a facilitator.

(4) I offer critical feedback to learners by . . . gauging my feedback so that it is challenging but not overwhelming (i.e. one stage beyond the student's present level of response); supporting the student as a person even as I critique his/her thinking or behavior.

(5) I consider a "teachable moment" to be . . . when a student manifests awareness that his/her present mode of thinking is inadequate to the situation at hand. (Such a moment generally manifests itself as a "crisis," a problem that is agitating to the student but not paralyzing.)

and respond by . . . first supporting the student so (s)he doesn't panic or feel a failure, then asking Socratic questions that lead him/her to consider new ways of seeing his/her dilemma.

(6) I consciously try to demonstrate to learners the actions and attitudes I want them to master by . . . participating with them as a "senior partner" in their fieldwork; sharing in the responsibility and thus manifesting genuine responses to the same dilemmas that they face.

(7) When my students' experience in my program leads them into conceptual or actual conflict with the larger educational institution of which we are a part I . . . encourage them to pursue their questions and insights; guiding them by asking questions that will help them to understand the complexities of the conflict, the other points of view.

(8) My relationship with learners' placement supervisors excludes the learner from (and why) . . . I will always meet privately with any party to a field experience. Each participant needs a forum in which he/she can safely air his/her feelings and concerns and problem-solve a dilemma without fear of publicly making a mistake. I will not agree, however, to maintain confidentiality around issues involving another party to the

experience if the feedback is such that it can be understood and acted upon by the party in question. Having unearthed such issues, I will facilitate a face-to-face exchange about the problem area.

(9) My relationship with my students excludes my placement supervisors from . . . (See answer to Question 8).

(10) If I were a learner in my program I would feel . . . excited but also threatened. Respected, even powerful, but facing challenges that are scary. Intimidated perhaps.

APPENDIX C

ATTENDING TO THE COMMUNITY CONTEXT

Exploring the Nature of Your Community Relations

Purpose: To examine the degree to which your program has succeeded in establishing a dialogical relationship between its student, faculty and community partners.

Notes to Participants: The task of establishing fully participatory relationships in which all partners to a field study contribute to the process of shaping the experience is a difficult one. Each partner's contribution is necessarily shaped, even limited, by the expertise, insight and skills that they bring with them to the exchange. "To share power" does not mean to strive for a false equality of influence, but to strive instead for a true equality of valuing each participant's right to be heard.

Suggested Time: 60 minutes.

Undertaking the Exercise:

1. Begin by identifying a field site that you regularly use in your program, and with which you are intuitively uncomfortable. Carefully examine this feeling. What is it about the placement that troubles you? About the nature of the supervision your students receive? About the work your students perform? Does this field site, for example, manifest too high a stage content for your students? Too low? Does the site manifest a "justice structure" that provides consistent support for your students' development to higher stages of cognitive, moral and social functioning? Is there some gap in your students' qualifications or in the supervision you provide that creates problems with this site?

2. Having jotted down your reflections, complete the Power and Control Checklist provided in this paper in terms of this field site, then reflect on the new insights you've gained into the nature of your program's relationship with its partners. Are students blocked from meaningful participation by the decision-making structure of the placement? Are they able to do real work that is of significance to themselves, the organization, and the community? Why do you keep this placement if it is problematic? What are the realities of your students' needs, those of your program's and those of the community that make collaboration with this setting necessary or useful? What worldly realities modify our program's purest objectives?

3. You might now expand your analysis by completing a general Power & Control Checklist aimed at assessing your program's overall participation in the decision-making structure of field experiences. In the final analysis, who controls the work of your students in the field? Who is excluded from participation? What are the implications of this for the outcomes of your students' work, i.e. for what individual and community development occurs and what does not? What are the implications of this for the impact of your program on your students and on the community?

POWER & CONTROL CHECKLIST *

	Administrative Staff	Service Providers (Producers of Product)	Technical Staff	Technology Staff (Producers of Prod-goods & clients)	Citizens (direct serv. Developers & services acquirers)	Policy Makers	Planners	Resource (Funders) Sanctioners	Legislators--Regulators	Professional Consortia--Interf.Org. Network	Impacted Community Groups	Field Study Program Coordinator	Field Study Student	Other
A. Who initiates the tasks to be addressed?														
B. Who defines the tasks?														
C. Who approves the tasks?														
D. Who approves the methods used in doing the tasks?														
E. Who monitors the daily/ weekly task activities?														
F. Who is the server responsible to in the community or agency?														
G. Who determines when the task is completed satisfactorily?														
H. Who benefits from the task being done well?														
I. Who decides that a server doing a task should be withdrawn from the work?														
J. Who owns the final product of a server's work with the community or agency?														
K. Other.														

Place a check in the appropriate box above for each question. If more than one answer is valid, rank the answers in order of importance.

*Adapted from Sigmon, Robert. "Service-Learning: Three Principles," in Synergist, (Spring, 1979), p. 11.

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